

CHAPTER I

INTRODUCTION

This chapter discusses research background, problem identification, research limitation, research question, purposes of the research, significance of and the research. The research introduction is explained as follows.

1.1 Background of The Research

Language and culture has a very inseparable relationship. Wardhaugh (2002) stated that there are three relationships between language and culture. The structure of a language dictates the worldview of its speakers, or, alternatively, the structure does not determine the worldview but is nonetheless very influential in predisposing speakers of a language to embrace that worldview. Language reflects the culture of a people because they value certain things and do them in a specific way, they come to use their language in ways that reflect what they value and how they do them. A 'neutral assertion' that asserts that the two have little or no relationship (Wardhaugh, 2002). Therefore, the elimination of language and culture can destroy the bond between humans and other species. This leads individuals, particularly the younger generation, to lose access to information about their language and culture's earlier stories. This is why it is essential to preserve languages and civilizations that are nearly extinct today, on which in this research will be focused on Balinese language and culture

Every community living in the area of the island of Bali is certain and routinely uses the Balinese language. And the community in Bali many do not know the meaning of language in Balinese dance. Balinese is also the language of

communication used by Balinese people in their daily life. According to Setia (2016), as quoted in Giri (2017), the Balinese language used by local people in Bali will be extinct in 2041. Therefore, the Balinese people make a breakthrough or foundation by making the Balinese language one of the subjects studied used in education.

A typical conception of culture, according to Duranti (1997), that it is something learned, conveyed, and passed down from one generation to the next by human acts, frequently in the form of a face-to-face encounter, and, of course, through verbal communication. This view is also expressed by Koentjaraningrat. According to Koentjaraningrat (1981), language is an element of culture. Thus, the connection between language and Language is subservient to culture, which has jurisdiction over culture. And the sign is made to reflect something that is in line with the thought culture of the civilization, such as myths, beliefs, proverbs, and other human creations that employ symbols from the natural environment. We may utilize a semiotic theory to translate the sign system in order to comprehend the symbol's relationship to reality in society. In the form of a lexicons, the social manifestations of the symbols are connected with language. According to (Wiya Suktiningsih, 2016), the interaction between speakers and the surrounding natural world influences their usage of symbols as a lexicons.

The existence of this research also aims to keep all local wisdom and cultural diversity belonging to the State of Indonesia from being easily extinct and maintained, especially in the area of the island of Bali. As we also know that Bali is an island that has thousands of cultures that we can enjoy, Bali is not only rich in tourist attractions that have beautiful views but Bali also has a lot of local wisdom

that we can enjoy the benefits. One example of local culture and wisdom is art, we certainly know how Bali is with its arts. Lots of foreign tourists come to Bali to enjoy the art. That way Bali is an island that is very thick with culture and local wisdom.

From time to time we also know that Bali has very strong art, we can also see this in several art communities in Bali. It is this art community that can introduce the wisdom possessed by Bali to foreign countries. And as we all know the Balinese are a society that cannot be separated from the name of art and the average daily life also enjoys and engages in artistic activities. Usually, the Balinese are identical in performing dance performances. Where the Balinese dance is a traditional dance that comes from every area of Bali. Balinese dance is also a cultural heritage that is very much admired and enjoyed. In Balinese dance, there are also "standards" or "rules" that make the dance according to the meaning of the dance to be performed. The existence of "Grace" gives meaning to every movement performed by the dancer. Dewi (2020) argues, that most people also learn dance without trying to know the language in the dance, so the language or terms contained in the dance are starting to be forgotten.

There are a lot of balinese dance, in this study the researcher will be focused on *Palawakya* dance. *Palawakya* dance itself was created by an artist who came from Jagaraga village. The artist is named I Gede Manik or formerly known as Pan Wandres. The creation of this *Palawakya* dance is not known exactly what year it was created, but this dance still has a fairly high existence value for its fans. However, not many people can dance this dance because as we know this dance has a different level of difficulty than other Balinese dances. This *Palawakya* dance is

a Balinese dance that has a longer duration of appearance than the most successful dance, usually, dancers can dance this dance for a duration of fewer than 20 minutes. And this *Palawakya* dance is a single dance that is danced by adults and the dancers who dance this dance must have extra energy when dancing this dance.

This research will be aimed to investigate the lexicons and its meaning in Balinese language implemented at *Palawakya* dance. Even though many research already conducted about lexicons in other Balinese dance, but none of them investigating about *Palawakya* dance. Thus, from this research the researcher could help the young generation to know about the dance and prohibit the language in this dance to be forgotten

1.2 Identification of Research Problem

The Balinese language is the language of communication that is most often used by Balinese people in their daily activities. However, the existence and use of the Balinese language are threatened with extinction in the next few years. As we know now, many generations must have been accustomed to using our first mother language, namely Indonesian, so the use of regional languages such as Balinese is increasingly becoming extinct. The existence of this research helps the community to be able to maintain the regional language through the *Palawakya* dance.

In addition to this, the researchers also found a lot of lexicons that can be found in the *Palawakya* dance. In this way, the researcher was able to know the good and correct Balinese language in the *Palawakya* Dance Elexicons, whether the people in Bali also understand the language used in every movement that is danced. by the *Palawakya* Dance dancers. And we can also know whether these

languages can be useful and increase the understanding of the Balinese people about the importance of using Balinese.

1.3 Research Limitation

This research will be focused on the lexicons on the movement and also costumes *Palawakya dance* originally from Jagaraga, Buleleng. In conducting this research, it will enrich the knowledge and also research about meaning of lexical contained in traditional dance.

1.4 Research Question

From the problem identified, it could be proposed the research questions as follow.

1. What are the lexicons of movement in the *Palawakya* dance?
2. What are the lexicons of costume in the *Palawakya* dance?
3. What are the cultural meaning of the lexicons in the *Palawakya* dance movement?
4. What are the cultural meaning of the lexicons in the *Palawakya* dance costume?

1.5 Research Objectives

Based on the research questions above, the objectives of the study could be obtained as below.

1. To identify the lexicons of movement in the *Palawakya* dance
2. To identify the lexicons of costume in the *Palawakya* dance
3. To identify the cultural meaning of movement in the *Palawakya* dance
4. To identify the cultural meaning of costume in the *Palawakya* dance

1.6 Research Significance

This research is expected to present a positive contribution theoretically and practically in significance.

1.6.1 Theoretical Significance

This research is expected to give positive information for people and specially in linguistics fields. The identifications of lexicons in *Palawakya dance* originally from Jagaraga, Buleleng will increase the knowledge in Ethnolinguistics and keep the existence of the language itself.

1.6.2 Practical Significanc

a. For Government

The result of this research are expected to give physical document for the existence of *Palawakya* dance originally from Jagaraga, Buleleng for the linguistics area.

b. For Ganesha University of Education

The results of this study are expected to give a positive impact to the development of the knowledge about the lexicons in Balinese language, especially in *Palawakya* dance

c. For Other Researcher

This research might be utilized as a source or references for other future research that is associated with this research and enable the other individuals in this field to gain many knowledge about the same issue.